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Quite the most sympathetic and impressive portions of the book are those which deal with the struggle of the nation over the question of slavery, and Mr. Lincoln's part in bringing about the results that were achieved.

On two other themes the book has value. One is the development of the spirit of responsibility for proper relations between the church and labor. From his early years as a pastor Dr. Gladden confesses his growing concern that the church should take a proper interest in the social and industrial problems which were rapidly becoming significant in American life. No one who has watched his successive utterances on these themes, from his book, *Workingmen and Their Employers*, published in 1885, to *Christianity and Socialism*, published twenty years later, could doubt his interest in the theme or the value of the contributions he has made to its adjustment. The other topic is that of the progressive interpretation of the Bible and Christian theology in terms of present experience. It is surprising to those who think of Dr. Gladden as an honored and trusted leader in the Congregational church to read his confession that for many years and almost to the present decade he has been regarded as a heretic by many of his brethren. But it is sufficiently clear that the type of evangelical Christianity which he represents is the one which best meets the needs of the modern world. And this volume is an admirable disclosure of the ways in which the suspected and opposed opinions of one generation become the standard of orthodoxy in the next.

The life of any man who has rendered as valuable service to his generation as Washington Gladden is eminently worth reading, and particularly when the story is told by the chief actor. If these *Recollections* do not constitute the most valuable biography of the year, they are at least very serviceable to young men who would like to know how best to employ the materials at hand in this generation for successful service in the one close at hand.

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THE COMING CHRISTIANITY OF THE ORIENT

So general is the disrepute into which the word "rhetorical" has fallen in our day, that one hesitates to use it in describing the form in which Dr. Hall's "Barrows Lectures" are presented.¹ But it is really the fitting

¹*Christ and the Eastern Soul: The Witness of the Oriental Consciousness to Jesus Christ.* By Charles Cuthbert Hall, D.D., LL.D., late President of the Union Theological Seminary, New York. The Barrows Lectures 1906-7, Chicago: The University of Chicago Press, 1909. xli+208 pages. \$1.37.

word of commendation. It would be difficult to find more admirable examples of carefully wrought and eloquent rhetoric than the pages of "Christ and the Eastern Soul" present—the rhetoric which is profitable not for embellishment merely, but also for the illumination and enforcement of the thought. This leisurely movement of an adorned and stately argument, with its courteous introductions and recapitulations and its refreshing interludes of illustration must have been peculiarly grateful and effective with an oriental audience.

And the style is the man. Dr. Hall's invariable attitude to his oriental hearers is that of a winning sympathy and appreciation, an assumption that they and he equally revere the truth, a single-hearted endeavor to interpret to them a Christianity to which they cannot be indifferent, since its "natural soil" is the Orient. He discovers no necessary and irreconcilable hostility between the religious faiths of the West and the East. Each possesses something that the other needs. "The truth that is in your several faiths cannot be shaken by your assimilation of the faith of Christ." "To-day the greatest religious need of the world is for a Christianity deepened and spiritualized through the recovery of elements germane to the oriental consciousness and best interpreted thereby." In the ears of some, these words are overbold. And when Dr. Hall puts aside the consideration of western ecclesiastical institutions as of no significance for essential Christianity and in the spirit of a thoroughgoing monist refuses to regard pantheism and Christianity as "mutually exclusive types of thought," it is inevitable that the doubt should arise that he is making extravagant, if not unworthy, concessions to prepossessions and convictions of the oriental mind. To all such suspicions his noble protest in the opening lecture against the attribution to him of a spirit of flattery furnishes a convincing reply. The accusation is indeed a serious one, for to sustain it would go far to invalidate the entire content of these lectures. The task to which Dr. Hall addressed himself was to set forth not the differences between the oriental consciousness and the Christian religion but their many agreements and correspondences, and to show to educated Indians the need of "oriental co-operation in the larger interpretation of the divine life to the world." "He vehemently protested," says Bishop Brent in his Introductory Note, "against the theory that the evangelization of the educated Indian was hopeless because of his intellectual pride, and that Christianity's sole opportunity lay among the low-caste poor and the pariahs." To this high task Dr. Hall brought, as his book abundantly testifies, an intellectual equipment gained by long meditation upon the sacred books of the East, together with the ardor of a singularly lofty and disinterested spirit.

If *Christ and the Eastern Soul* does not appear to some to be in the truest sense of the word a missionary book, it is because they are taking too narrow a view of the missionary endeavor. For it will live precisely because of the contribution it makes to the forces that are working for the evangelization of India. Its temper and its attitude will give it an enduring value, quite apart from its philosophical basis and the form of its argument, impressive as that is acknowledged to be. It sets forth most persuasively a missionary method, the method, indeed, of the successful presentation of Christian truth to the mind of India. May we not expect that Dr. Hall's method will be more generally employed in the future, or rather that more men may be called into the missionary service capable of employing it, that his profoundly Christian spirit, his deep sympathy with India, and his large hope for its future may kindle in their hearts?

In a previous book, *Le christianisme et l'extreme-Orient*, Canon Joly has reviewed at considerable length the history of Roman Catholic missions with the single purpose of showing how little has actually been accomplished in return for a vast expenditure of treasure and of life. At the end of thirteen centuries of toil, of sacrifice, and of martyrdom the Catholic church can claim today but four million disciples as over against the eight hundred million adherents of non-Christian faiths. This scanty and humiliating result, as the "vieux chanoine" esteems it, is due chiefly, he contends, to a mistaken missionary policy on the part of the Jesuit fathers. They have everywhere and always refused, or at least failed to establish, autonomous and self-perpetuating churches, and the history of their missions, in consequence, is marked by a long succession of disappointed expectations and arrested undertakings. This vigorous and plain-spoken arraignment by an obscure secular priest of the most powerful and influential party in the church made, of course, a stir in ecclesiastical circles. At home and abroad arose protests, denials, and explanations, with not a few expressions of approval and encouragement as well. Many readers admitted the force of the argument and demanded for it serious consideration. In the present volume² Canon Joly returns to the attack. His second book, notwithstanding its length, is, in fact, both in substance and style, a controversial pamphlet, and by virtue of its vigor, its vivacity, and its humor it must prove to all parties concerned very good reading. How account, demands Canon Joly, for this long-continued refusal in the plainest contradiction of apostolic precedent to furnish the churches in foreign lands with a sufficient equipment of native priests, and to set over them a

²*Le problème des missions: tribulations d'un vieux chanoine.* Par Chanoine Léon Joly. Paris: Lethielleux, 1908. 316 pages.

native bishopric? The European, he replies with an evident relish of his own plain speech, "is infatuated with himself." The justice he administers is the only justice he will recognize. The European missionary is very humble, to be sure, before God; but he regards himself at the same time as very superior to the Hindu or the Chinese to whom he preaches the gospel. The suggestion that a native might be found worthy to be invested with sacred orders is stupefying to the superior European mind. It follows that the cause of Christianity in the hands of such advocates is easily identified in the eyes of the common people, and even of governments, with European political aggressions, and, what is worse, with the scandalous lives of European residents. While Christianity remains a European doctrine it is the thing to be expected that it should be easily overthrown in recurring persecutions provoked by its exotic character. Until the indigenous clergy are much more numerous and are accorded a complete equality with the European clergy it is to be feared that the church, however disinterested and heroic its effort, is building its house upon the sand.

But what if the superiors of the Company of Jesus will not repent and mend their ways? To Canon Joly the future of European interests of whatever sort in the Orient is dark with the threatening of disasters. In his closing chapter, "Missionnaires et le mouvement anti-européen," he predicts the eventual triumph of the oriental national movement. When that day comes the missionaries will suffer first because they have not been able to separate themselves from the hatred in which all Europeans are held. Let us be warned in time and make preparation to leave Asia to the Asiatics. If Christianity is to survive that upheaval it will be as it finds shelter in the self-governing churches of Asia, an indigenous growth planted in oriental soil.

Canon Joly's problem, it will be seen, is essentially the problem which all missionaries, Protestant or Roman Catholic, must meet. His conception of the church may be quite erroneous and his apprehensions of European overthrow altogether groundless; but his conclusion cannot be disputed, that the Christianity of the Orient must in the end become an oriental Christianity.

*Protestantism in Japan*³ deals with a question closely resembling that which vexes the soul of the "vieux chanoine." The really important discussion to which M. Allier's intelligent and agreeable narrative brings us in the end is again "the indigenous church." Christianity in Japan, proscribed fifty years ago, later somewhat grudgingly tolerated, enjoying

³*Le protestantisme au Japon* (1859-1907). Par Raoul Allier. Paris: Félix Alcan, 1908. ii+262 pages. Fr. 3.50.

today the largest and most complete freedom, is now increasing in strength and influence, in recovery from a serious check, and is controlled more plainly than once by an evangelical spirit. But among a people whose patriotism still glows hotly with the recollection of the victory over Russia, which even in the twentieth century holds the divine descent of the emperor as an article of the national faith, and claims an equal place with the greatest of the European powers, it is impossible that the Christian churches should continue to acknowledge dependence, in any form, upon occidental Christianity. An all-but universal protest is raised against the continued acceptance of western creeds and ecclesiastical organizations solely upon the authority of the missionary. "The Japanese will consent to become Christian only on condition that Christianity shall become Japanese." This, says M. Allier, is "an imperious demand of the soul of the people." It does not appear to be easy to define or to describe with accuracy this nationalized Christianity of the future. A Japanese writer says, in imposing but vague language, "It will be the Christianity of Christ and of the apostles, perfectly digested and assimilated by Japanese human nature." We can only await its arrival. M. Allier thinks we need not wait long. Japanese Christianity "has been announcing itself" for eighteen years. "The hour appears to be at hand when it will break forth into bloom." When it arrives—to put it bluntly—the missionary must go. His task is completed. There will be no place for a foreign teacher in a full-blown Japanese Christianity. Denominational distinctions, too, imported from the Occident, must go. The Japanese will not much longer submit to the oppression of a past which is not their own. But independence prepares the way for something still better, namely, consolidation. Indigenous self-supporting, co-operating churches will at no distant time be merged in the one national Christian church of Japan. Such is M. Allier's forecast. This matter looms large upon the pages of his book, but it must not be thought that they do not contain other and hardly less interesting discussions, upon Shintoism, for example, and its failure as a religion; upon a liberalized and, so to speak, Christianized Buddhism; upon the intrepid attempt of the government schools to teach morality, apart from religious sanctions; upon the moral crisis of Young Japan, upon the utilitarian motive prompting the acceptance of Christianity on the part of not a few of the leading men of Japan. The book may be cordially commended for its candor and comprehensiveness, for its large views, and for the skill with which its material is massed and unified.

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